1: Evans-Pritchard E-5 (1931, 1936) 1940
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597 613 groups by their other members and by outsiders. People say *'caa dil e cieng'* or *'caa ran wec'*, 'he has become a member of the community', and they say of the man who captured him that 'he has become his father', and of his sons that 'they have become his brothers'. He is already a member of the *gol*, the household and joint family. Adoption gives him a position in lineage structure, and thereby ceremonial status, for by adoption he becomes a member of his captor's *thok dwiel*, lineage.

597 788 I was told that the captor will seldom himself give the lad *buth*, agnatic affiliation to his lineage, and that the rite is usually performed by a kinsman at the request of his sons and with the consent of their minimal lineage. A representative of the lineage invites the Dinka, now grown-up and initiated, to attend the sacrifice of an ox or sheep in his kraal. The head of the joint family provides the sacrificial beast and the representative of the lineage drives the tethering-peg into the earth at the entrance to the byre and walks up and down the kraal invoking the spear-name of the clan and calling on the spirits and ancestral ghosts of the lineage to take note that the Dinka is now a member of it and under their protection. He then spears the beast and the Dinka is smeared with the undigested contents of its stomach while the ghosts and spirits are asked to accept him. He is especially smeared on the soles of his feet, for this binds him to his new home. If he leaves it he will die. The beast is then cut up, and a son of the house, or the representative of the lineage, and his new brother divide the skin and the scrotum, which the Dinka cuts. The Dinka also takes the neck as his portion. On all future occasions when animals are sacrificed by members of the lineage the Dinka will receive his share of the meat, for he is now a member of the lineage. The cutting of the scrotum is the symbolic act which makes the man a member of the lineage, because only an agnatic relative may cut the scrotum of a sacrificial beast. 'A man who has cut the scrotum of your beast, if he has sexual relations with your daughter, he will die.'

613 597 [583] A girl captive is not adopted into the lineage, but people say *'caa lath cungni'*, 'she is given a right to receive bride-wealth'. 'Her children are become people who partake in the bride-cattle'. This means that when she is married, or her daughters are married, the sons of the family in which she has been brought up will receive the cattle due to brothers and maternal uncles, and that in return, when the daughters of the sons and daughters of this family are married, she, or her sons, can claim the cow due to the paternal aunt and the cow due to the maternal aunt. She has become a daughter to her captor and a sister to his sons, but she is not a member of their lineage.

2:Evans-Pritchard E-5 (1931, 1936) 1951
FJ22 Nuer FJ22

his maternal uncle—generally it would be the mother's uterine brother—for a bull-calf with the markings of the new ox-name he has taken. Though he cannot demand it as a right, he may curse his uncle's herd so that the male calves die if he is refused his request. It seems that the customary way of making this request is for the nephew to make an incision on the ear of the calf he desires. A man may not bury his maternal uncle, and I believe that a mother's brother should not bury his sister's son. Were a man to bury his maternal uncle he would die of *keth nara*, a disease which is said to cause white patches on the skin. The same disease may attack a man who hears that his maternal uncle has been wounded or cut himself severely and does not visit him and place some of the blood on his foot. Should the nephew not hear of the uncle's wound and contract the disease, he visits him and gets him to rub soot from the bottom of a pot on the affected surfaces. A man and his maternal uncle may not tether their cattle together in the same kraal, though the cattle may graze together. If one of the uncle's beasts dies the nephew may not skin it, for were he to do so he would destroy the uncle's herd and people would say that 'he had spilt the cattle of his uncle to the ground'. An uncle may not give his sister's son a spear-shaft, for the gift might cause him serious injury. A man and his sister's son must not use the same sleeping-hide or sleep in the same hut. These rules, especially those which forbid a man tethering his cattle in his uncle's kraal, skinning his uncle's beasts, and sleeping in the same hut as his uncle, seem almost designed to keep the two apart, to prevent a youth identifying himself with his maternal kin instead of with his paternal kin.

The maternal uncle is the kinsman who most often blesses a lad in the Nuer way of blessing, by spitting on the head. Grandparents may sometimes do this, but other relatives rarely. If a man comes frequently to visit his sister and partakes of her hospitality and does not occasionally spit on her child's head, the child may get the disease I have mentioned above. It is also said that when a maternal uncle rises during the day from a nap in the ashes of the hearth and his sister's son rubs the ashes off his back he must then spit on the lad's head. But if the blessing of a maternal uncle is desired, his curse is believed to be among the worst, if not the worst, a Nuer can receive, for, unlike the father, a maternal uncle may curse a youth's cattle, as well as his crops